Englands
faithful
Physician.

ENGLANDS FAITHFUL *PHYSICIAN,*

OR

Precious Soul-saving and Soul-searching Remedies through Grace faithfully applyed for the healing and preserving this sinful sin sick Nation from ruine and Destruction.

Whereby this heavy Judgment of God in visiting us with the Plague and Pestilence, which we have lain under may upon our hearty, and unfeined repentance be prevented for the future among us:

Together with a speedy way to Grace and Salvation through Jesus Christ.

Jer. 8 22 *Is there no balm in* Gilead *is there no Physician there? Why then is not the health of the daughter of my people recovered.*

Hos. 6. 1. *Come and let us return unto the Lord, for he hath torn and he will heal us he hath smitten, and he will bind us up.*

Printed by *P. L.* for *William Thackeray* at the Angel in Duck-lane. 1674.

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ENGLANDS
Faithful Physitian,

Isaiah 1. 16, 17, 18, 19, 26.

Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil.

Learn to do well, seek judgement, relieve the oppressed, judge the fatherless, plead for the Widdow.

Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red as crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the Land.

But if ye refuse and rebell ye shall be devoured with the sword: For the mouth of the Lord hath spoken it.

IN the beginning of this Chapter, beloved we find the Prophet *Isaiah* bitterly bewailing and lamenting the sin-

full estate and condition of the children of *Israel*: and I think now if ever there is a great cause to bewail and lament the sinful estate and condition of this Nation as the Prophet *Jeremiah* once said of the Jews in *Jerem.* 9. 1. so say I of this sinful Nation, O that my head were water and mine eyes were a fountain of tears, that I might weep day and night for the slain of the daughter of my people.

In the words now read unto you, he comes like a faithful Physician to shew them the means of their recovery, and like a wise Physician he first endeavours to search out the cause and depth of their wound, that so having found out the nature of their disease, he might the better know how to prescribe remedies for their cure.

And the more to aggravate the hainousness of their sins in the second verse he calls Heaven and Earth to witness against them. *Hear, O heavens, and give ear, O earth, for the mouth of the Lord hath spoken:* I do not speak after the fancies and the immaginations of my own heart, as too too many do in these

our

our days No, but the mouth of the Lord hath ſpoken it I have nouriſhed and brought up children, and they have rebelled againſt me.

O horrid iniquity What ſinful men to ſtand it out and rebell againſt the Lord their maker Why, ſaith the Prophet for the very Ox and the Aſs ſhall riſe up in judgement againſt ſuch rebellous ſinners as theſe

In the third verſe ſaith he The Ox knoweth his owner and the Aſs his Maſters crib but *Iſrael* doth not know, my people doth not conſider.

And is not *England* at this very day as inſenſible and forgetful of God as they were, and this their ſinful ſtupidity provokes the Prophets in the next words bitterly to lament and bewail the ſinful eſtate and condition of thoſe people, Ah ſinful Nation ſaith he in the third verſe, a people laden with iniquity, a ſeed of evil doers, children that are corrupters they have forſaken the Lord, they have provoked the Holy one of *Iſrael* unto anger they are gone away backward gone away I, and ſo far gone that God even as it were gives them up for loſt, for

the more God punished them for their sin, the more they did persevere in there sin.

Why should ye be stricken any more, saith God in the first verse. *The more I beat you the worse you are: ye will revolt more and more.* ye are universally tainted and infected with the poison of sin, even to your very hearts; *the whole head is sick, the whole heart is faint, from the sole of the foot even to the head, there is no soundness in it but wounds and bruises, and putrifying sores, they have not been closed nesther bound up, nesther mollified with ointment.*

They were so far gone in sin and misery that had it not been for the sake of some few righteous persons that were among them they had been destroyed even as *Sodom* and *Gomorrah* were destroyed by fire from heaven; a fearful example for sinners to take warning by, verse 6. *Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and like unto Gomorrah* yet notwithstanding they returned not and thereupon the Lord abhorred them and their Sacrifices as loathsome in his sight;

fight: *To what purpose is the multitude of your sacrifices unto me, saith the Lord? your new moons and your appointed feasts my soul hateth, they are a trouble to me, I am weary to bear them: When you spread forth your hands I will hide mine eyes; yea when you make many prayers I will not hear.*

Why what is the reason of all this? *Why*, saith he in verse 15. *Your hands are full of blood*, From whence: beseech you take this note, that bloud-guiltiness is a damning sin in the sight of God, *Bloody and deceitfull men*, saith *David* in the 25. *Psalm* and the 23 verse, *Shall not live out half their days. He that sheds mans blood, by man shall his blood be shed*, saith the Lord. bloudthirsty men are an abomination to the Lord.

Having as it were ript up and laid open the horridness of their sins, he comes now like a merciful God to proclaim pardon to blood guilty sinners, if they will but return and wash themselves: yet there is mercy to be had, even for the greatest of sinners upon repentannce, *Isa.* 55 11. *Let the wicked forsake his way, and the unrighteous man his thoughts,*

thoughts and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon. Your hands are full of bloud ye are altogether all over defiled & polluted with sin, yet saith he verse 16. Wash you make you clean put away the evil of your doing from before mine eyes, cease to do evil learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widdow, and then see what I will do unto you Come now, and let us reason together saith the Lord though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool. If ye be willing and obedient, ye shall eat the good of the Land, but if you refuse and rebel, ye shall be devoured with the sword. For the mouth of the Lord hath spoken it.

Thus having briefly opened the words unto you, I shall as briefly as I can proceed to Application.

1 *Jerusalem* ye know was called the holy City of God, and unto the people of *Israel* above all other Nations in the world did God manifest his love. and I pray you what nation or people is there

there at this day to whom God hath so manifestly appeared, as unto us May not the people of *England* as well as of *Judah* be called the people of God the joy of the whole earth.

What Nation or people is there at this day in the world that hath statutes and judgements like unto us is their any nation under the sun that hath such plenty of the means of grace as we have: Have we not line upon line, precept upon precept, Sermon upon Sermon Mercy upon Mercy one mercy upon the neck of another, mercy for our bodies peace and plenty in abundance: mercy for our souls, the glorious light and liberty of the Gospel, and yet notwithstanding we remain as sinful as ever Are not we with *Capernaum* lifted up to heaven in Gospel mercies: I pray God we be not for our unbelief and unfaithfulness under all the means of grace, thrown down ere long to hell in Gospel vengeance.

Did the Lord by fire from heaven utterly destroy *Sodom* and *Gomorrah*, with the Cities about them, for their sins who never had the Gospel preacht amongst

amongst them assuredly then if we, who have the Gospel so abundantly, repent not we also shall likewise perish: For let me tell you in the words of the Apostle *Heb*, 10. 26, *If we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgement, and fiery indignation.* For as *Jude* saith, *Behold the Lord cometh with ten thousand of his Saints, to execute judgement upon all; and to convince all that are ungodly.*

O sinners consider I beseech you 'tis time to look about you: O consider what will everlastingly become of thy precious and immortal Soul: Is life and Salvation worth nothing? *Christ offers life and salvation to every one of you and will not ye come to him that ye may have life, life everlasting* O for the Lords sake sinners do not delay the time any longer now is the day of salvation, get life and salvation when it may be had, do not leave that undone, which will be the utter undoing of thy own soul: if the work of grace and turning to God by repentance be left undone, thy soul will

will be undone; had you rather lose your souls, then leave your sins? O what fools and madmen are ye sinners to neglect an inheritance with the saints in light, an everlasting kingdom and Crown of Glory, for a few base sinful pleasures, whose latter end will be bitterness.

O sinners I beseech you, for the Lords sake I beseech you, let the time past of your lives suffice you to have lived in sin, *and now even now while it is called to day, that ye would consider the things which concern your everlasting peace:* You do not know whether ever ye shall have another call or no; this may be for ought you know the last hour of the day to you: death is at hand, the bell must toll, thy soul and body must part, and if it part in sin, it shall meet again in sorrow.

Is there any thing of greater concernment to you then the salvation of your souls? I am sure there is not. The redemption of the soul is precious nothing but the bloud of Christ is able to save a soul: and will ye despise and trample upon that bloud by which you may be saved;

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Consider that of our Saviour. What shall it profit a man to gain the whole world and lose his own soul. Ten thousand worlds will never be able to countervail the loss of one soul. I beseech you then in the words of the Prophet Wash you, make you clean the blood of Christ is as a fountain opened for you to wash you from your sins put away then the evil of your doings cease to doe ill learn to do well, and then who knows whether the Lord will turn and have mercy upon us.

See what the Lord saith, Jer. 18 11. Amend your ways and your doings and obey the voice of the Lord your God, and the Lord will repent him of the evil he hath pronounced against you. If you will unfeignedly repent you of your sins, God will certainly repent him of his punishments as he did unto the Ninevites, Yet forty days fast the Lord and Nineve shall be destroyed, and yet you see upon their speedy and unfeigned repentance the Lord was appeased.

Now surely England's cry a loud in the ears of God for judgments upon us, may not God say unto us as the Prophet

Isaiah

Isaiah saith *Isa.* 5 O *England* what could I have done more then I have done unto thee? How hath the Lord as it were digged about us with a wall of defence, in preserving us from those judgements which other nations have so severely tasted of: how hath God kept us from the hands of bloudy persecutors: how hath the Lord appeared to us in preserving us from the devouring sword, that we have not as other Nations been swept away in a moment by the raging of cruel enemies.

What heavenly and blessed influences of the Gospel we have long enjoyed: Ah, but how little fruit have we brought forth: We have not lived Gospel lives, neither have our conversations been suitable to it. Instead of grapes we have brought forth wild grapes: this many years hath God waited upon us expecting fruits of repentance, and amendment of life, and may we not fear, if we do not suddenly repent us, that God may as he said of that fruitless fig tree, cut us down and destroy us: for hitherto we have brought forth nothing but leaves, the leaves of profession: we have

profest

profeſt much of the knowledge of God, but how little of the power and practice of Religion and Holineſs hath appeared in our lives and converſations.

Doth not envy and wrath, and malice, and all manner of wickedneſs and cruelties abound at this day? Hath God given us our lives for a prey, and ſhall we thus wickedly requite the Lord? Ah ſinful Nation and unthankful people, laden with iniquity: ſhall the mercy of God in ſparing us thus long, and giving us ſo long a time of repentance incourage and imbolden us in our ſins God forbid. *The grace of God*, ſaith the Apoſtle, *Tit 2 that brings ſalvation, teaches us, that denying ungodlyneſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.* There is no getting to heaven in the broad way of ſin: *for broad is the way* ſaith our Saviour, *that leadeth unto death*? heaven would no more become an impenitent wicked ſinner, then the moſt lovely and coſtly Palace of the greateſt Emperor would become a ſwine that has been wallowing in the mire.

Heaven is a City of happineſs, everlaſting

lasting happiness, and there is no coming thither but through the gates of holiness, *without holiness no man shall see God*, Heb. 12. 14. The good Lord awaken every sinful soul out of their security: that so the judgements we now feel in this our visitation may be removed, and the judgements of God we fear, may by our true and timely repentance be prevented for it is greatly to be feared that the Lord hath a controversie, even a very great controversie with this sinful Land and Nation.

How justly might ruine and destruction come upon us by the sword, or by the Plague and Pestilence that lately swept away many thousands of our neighbours round about us; or by famine or by some other extraordinary judgement, or by all these together because we have been so unholy and so unthankful for our Peace, and so forgetful of God in preserving of us thus long from those sore and heavy judgements that now are justly fain upon us. See a sad Scripture for this in *Hos.* 4. 1. 2. 3. *Hear the word of the Lord ye children of Israel, for the Lord hath a controversie*

with the inhabitants of the Land, because there is no truth nor mercy, nor knowledge of God in the Land, by swearing and killing and stealing, and comitting Adultery, they break out and blood toutcheth blood; therefore shall the Land mourn, and every one that dwelleth therein shall languish with the beasts of the field, and with the fowls of heaven, yea the fishes of the Sea also shall be taken away.

If men will not mourn for their sins, God will make them, yea, the very land, and all that is therein mourns for your sins; if the mercy of God cannot work a godly sorrow for your sins, if mercy cannot melt your hearts by repentance, God hath judgements to lay upon you: if he cannot by intreaties perswade sinners to forsake their sins, he will by compulsion, and that irresistably cast sinners even into Hell fire for their sins.

The wicked saith the Psalmist *shall be turned into Hell*. O consider this ye that forget God, least he tear you in pieces; How fully doth the Prophet here picture out *Englands* sins: was there ever less mercy and truth amongst us then

then is at this day; and though knowledge seems to abound, yet how little is there of the true knowledge of Jesus Christ? we do all profess to know God with our mouths: ah but how greatly do we deny him in our lives: never was there more swearing and lying, and profanness, and stealing and all manner of wickedness then is now amongst us.

How doth our Land even begin to mourn for our abominations? how sadly is the Lord departed from us of late, because we by our iniquity have departed from him? Is not the Lords hand now stretched out against us in all parts and places of this Nation? how sorely is both the City and Countrey afflicted by infectious diseases? How many thousands are there suddenly swept away from us by this heavy judgement of God, the noisome Plague and Pestilence? And unless we that are left do speedily repent us of our manifold sins and wickednesses, we may justly fear to be taken out of the land of the living: for our blessed Saviour saith, *Luke* 13. 3. *Except ye repent ye shall all*

we mourn for our ſins, which have cauſed theſe Judgements: Shall the judgements of God be abroad in our Land, and ſhall not we the inhabitants thereof learn righteouſneſs: God ſmites us now as it were with ſmall rods, but ſurely if we repent not, he will certainly ſcourge us even with Scorpions, for if that ſmaller judgements will not affrighten us from our evill ways, God hath greater judgements then all theſe yet to bring upon us God doth yet but let us ſee the rod of his anger, but if we repent not we ſhall ſurely feel the weight of his ſore diſpleaſure ere long poured down upon us.

The good Lord awaken us unto repentance, that we may all of us from the higheſt to the loweſt turn from our evill ways, that ſo the anger of the Lord may be turned away from us, that ſo our ſins may be blotted out of his remembrance

for the mouth of the Lord hath ſpoken it.

And becauſe the Lord hath now given a commiſſion to his deſtroying Angel to cut us off by a ſudden ſtroak, and that the King of Terrours, as holy *Job* calls Death is reigning in all our ſtreets, taking away whole families in a ſmall ſpace of time: and that many of our neighbours and loving friends, and familiar acquaintance are ſhut up and impriſoned in their own houſes by reaſon of this ſad judgement that is now amongſt us, and that they may juſtly call upon us, and ſay unto us as the inhabitants of *Jeruſalem* did in another caſe, as you may read, *Lament.* 1. 12. *Is it nothing to you, all ye that paſs by? behold and ſee if there is any ſorrow like unto our ſorrow which is done unto me, wherewith the Lord hath afflicted us in the day of his fierce anger.*

This ſhould cauſe every one of us,

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likewise perish. Consider how death hath ridden a horse-back for some years by past, whereby the dumb creatures have smarted for our sins: and shall not we mourn for these things: shall the beasts of the *Land* mourn, and shall not we mourn for our sins, which have caused these Judgements: Shall the judgements of God be abroad in our *Land*, and shall not we the inhabitants thereof learn righteousness: God smites us now as it were with small rods, but surely if we repent not, he will certainly scourge us even with *Scorpions*, for if that smaller judgements will not affrighten us from our evill ways, God hath greater judgements then all these yet to bring upon us. God doth yet but let us see the rod of his anger, but if we repent not we shall surely feel the weight of his sore displeasure ere long poured down upon us.

The good Lord awaken us unto repentance, that we may all of us from the highest to the lowest turn from our evil ways, that so the anger of the Lord may be turned away from us, that so our sins may be blotted out of his remembrance

membrance and the Lords hand now ſtretched out againſt us in wrath, may be turned to us again in love: *Then ſhall the Lord greatly delight in us, and cauſe us to dwell in our land: but if we will refuſe and rebel, we ſhall certainly be deſtroyed; for the mouth of the Lord hath ſpoken it.*

And becauſe the Lord hath now given a commiſſion to his deſtroying Angel to cut us off by a ſudden ſtroak, and that the King of Terrours, as holy *Job* calls Death is reigning in all our ſtreets, taking away whole families in a ſmall ſpace of time: and that many of our neighbours and loving friends, and familiar acquaintance are ſhut up and impriſoned in their own houſes by reaſon of this ſad judgement that is now amongſt us, and that they may juſtly call upon us, and ſay unto us as the inhabitants of *Jeruſalem* did in another caſe, as you may read, *Lament.* 1. 12. *Is it nothing to you, all ye that paſs by? behold and ſee if there is any ſorrow like unto our ſorrow which is done unto us, wherewith the Lord hath afflicted us in the day of his fierce anger.*

This ſhould cauſe every one of us,

even

even now, in this our day, seriously to consider, and to lay it to our hearts, and to pray unto God day and night that he would remove this heavy judgement from us: for the Lord hath promised, *Ezek.* 18. 27. *When the wicked turn away from their wickedness that they have committed, and doth that which is lawful and right they shall save their souls alive.* And likewise the Lord hath shewed us in 2 *Chron.* 7 13 14. How we may remove his judgements from us: at the 13. *ver.* he says: *If I shut up heaven that there be no rain, or if I command the locusts to devour the land: or if I send the Pestilence among my people,* (as we of the City of London, and many other places of this kingdom do now sadly feel) *If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive them their sin, and will heal their Land.* And if the Lord be our Physician, we shall not need to fear any relapse.

Now the Lord help every one of us seriously to consider of these things: O that every one of us would turn from all

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our evil ways, and seek unto the Lord by prayer and fasting: *For who knoweth whether God will turn and repent, and turn away his fierce anger that we perish not.*

I shall conclude with the words of the the Prophet *Joel*, Chap. 2 12 13. 14. *Therefore also now saith the Lord, Turn ye even to me, with all your hearts, and with fasting, and with Weeping, and with mourning and rent your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil: who knoweth if he will return and repent, and leave a blessing behind him. For the Lord our God is gracious and mercifull, and desires not the death of a sinner, but that he would turn from his evil way and live*: which that we may all do, that so we may be all for ever happy, *The grace of our Lord Jesus Christ and the love of God the Father, and the comfortable fellowship of God the holy Spirit be with us, and dwel in all our hearts and consciences, from this time forth and for evermore.* Amen.

FINIS.

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